

THE

## CHRISTIAN HERALD.

---

VOL. II.]      Saturday, January 25, 1817.      [No. 18.

---

### MISSION TO THE CAFFRES.

[In No. 15, we gave some interesting intelligence from South Africa, contained in two short letters from the Rev. J. READ, mentioning a missionary journey which he, in company with others from Bethelsdorp, had made into Caffraria in April last,—the joyful reception they met with from the people of that country,—and the design of establishing a mission among them, with the most encouraging prospects of success.

We now insert the continuation of that correspondence, in which Mr. Read gives a *narrative* of the above mentioned journey.

The details of this correspondence are considered by the conductors of the *Evangelical Magazine* of such importance, as to justify the occupying a whole sheet of the commencement of their November Number with them, to the exclusion of the usual matter.]

#### *Narrative of the Journey of Mr. Read and others to Caffraria. Bethelsdorp, May 21, 1816.*

Honoured and dear Brethren,

I HASTEN so give you an account of our excursion into Caffraria; which, I doubt not, will be interesting, and cause every heart to glow with holy admiration at what the Lord is doing upon the earth. Surely the time is not far distant when ‘all the ends of the earth shall see the salvation of our God.’ You must bear with me in my details, and make what abridgments you think proper, before you print them.

We left Bethelsdorp on the 1st of April, and took a new route to Theopolis, by a road which our people were cutting, through immense woods, on the banks of the Sunday River, which was to make about six hours difference in the distance to that new station. We arrived at the New Ford at sun-set, and got safely through, though the water was so high that it came into the waggon; but the road being unbeaten, we spanned out\*, to stay till the morning.

---

\* The phrases *spanning in* and *spanning out*, signify putting their oxen to the wagons, or taking them off.

In the morning we overtook our people, twenty in number, who were making the road ; and having spanned out, and breakfasted, we proceeded with them, and assisted to cut through the wood to get the waggons through ; but with hard labour we could not accomplish our work until midnight, and were obliged to make large fires, by the light of which to cut down trees and level banks for the waggons. We could have waited till the morrow ; but were afraid of the elephants falling upon us, and there was no way to escape. We saw two of those animals in the afternoon, at some distance from us ; but met with no molestation. We were all very tired and hungry when we got through the woods. The young chief Tzatzoo conducted the worship ; but when praying for the Caffres, he was so much affected, that another concluded for him. Although it was so very late, and all were much tired, few seemed sleepy ; and I heard many before day-light in earnest prayer.

In the morning we examined the woods to be cut through, and thought proper to send the waggons over a mountain, to escape three valleys which were to be cut through. We cut through one, and towards evening another, of upwards of half a mile wide ; and night coming on, we were obliged to continue there.

I had selected five persons to accompany Brother Williams, who had a knowledge of the Caffre language ; four of whom were members of the church at Bethelsdorp. One of these, Jan Links, appeared at first very reluctant ; but he said, the Lord had shown him his sin in such a manner, that he had been almost lifeless ; and now, with great joy, he was willing to follow Christ wherever he should lead him.

On the third day we proceeded a great way ; but suffered much for want of water, having had none since we left Sunday River. The pack-oxen and horses were dispatched to a fountain ; but the water was so brackish that we could scarcely drink it ; and we could not get fresh water till sun-set. This place was a resort for numerous wild beasts, especially elephants. A little after dark three soldiers of the 83d regiment met us :—they had heard of our approach, and were sent by the sergeant to conduct us to the post, where we arrived about an hour after. The officer was not at home. The sergeant tried to make us comfortable ; but the only thing he had was a little wild mint-tea, and a good fire ; but we soon set up our tent, and partook of the first regular meal since we had left Bethelsdorp.—We had service. Brother Williams preached in English to the soldiers, and I to our people in the Dutch language. There were two soldiers who said they had belonged to the Methodists, but had fallen away ; and one openly confessed that he had never served God with a whole heart ; and finding it impossible to serve both God and Mammon, he concluded it was best to return to the world ; yet he said, he loved good people ; and spoke highly of a Hottentot woman, a member of Bethelsdorp,

who was at the post with her husband, as being so zealous, that she was exhorting sinners, day and night, to come to Christ.

We left the post in the morning after worship, the oxen having been brought back that strayed in the night. We had to cut through a large bush to get down to Bushman's River; and then we were obliged to span out, to make a new road on the morrow, as the old one, running along the Bushman's River, was too dangerous,—the waggons being every moment in danger of falling from a great height into the river, similar to what is called *The Hell*, at Gout's River.

Saturday morning our people were divided into three parties :—One to cut a new road round a hill,—one to break a road through a rock, with iron crows,—and one to work off a slant with pick-axes. It was noon, therefore, before we could cross the river; and then we had to make a road up a mountain. Crossed the Kareeka River with difficulty, and arrived unexpectedly at Theopolis. Brother Barker had arrived a few days before, to remain there till my return from Caffraria.

After crossing the Bushman's River, one of our people ran among the bushes after a honey-bird; and was attacked by a buffalo, which wounded him in the head with his horn. We were at first alarmed, as it was thought that the blood could not be stopped; but some tinder being applied, this was effected. The man seemed unconcerned, and said he did not regard it, if it might but prove beneficial to his soul; that when the animal was upon him, he cried out to God, who had driven him away.

Sunday. The ordinances of the day fell to my lot; and my mind was peculiarly impressed with these words, "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" From these words I spake at the Lord's table.

On Monday we thought of proceeding; but the rain kept us back, as our tents needed to be repaired. In fact, the sail of my waggon was torn into many pieces, so that it could not be used any more; and this was so much the worse, as it was borrowed.

On Tuesday, at noon, we got away, accompanied by Valentyn and Kobus Boezak, brother to Hendrick, who was a great shot-man: had much rain, and could not proceed far. Were obliged to span out before dark, and passed an unpleasant night.

We arrived at Graham's Town on Wednesday; and were kindly received by Major Fraser, &c.; all of whom wished us success; but seemed to think we should never return again, but be murdered by the Caffres.

We arrived at the time they were reducing the Cape regiment from 800 to 500 men; and I am sorry to say that there had been an order that none of these men should be permitted to go to the Missionary stations; but be obliged to enter into the service of the Boors. Some of the poor lads, who had been torn from Bethelsdorp by force two years ago, applied to me for help; but I

could only pity them, and write on their behalf ; but, alas, to no effect !

On Thursday, we left Graham's Town ; and spanned out upon the summit of Zuurberg, directly over Blaauw Krans, where we had a full view of Caffraria. From hence we could see a large chain of mountains, stretching from the Winterberg towards the sea-shore, dividing the Caffres from the Bushmen.—The country appeared from hence remarkably hilly ; and indeed not a plain could be seen. My mind was deeply affected with the sight of this country. I had longed to see it with a strong desire, and to impart to the Caffres the Gospel. The way being open was a wonderful circumstance ; but suggestions were sometimes made to my mind, that I should never cross the Fish River. Our journey, however, thus far was prosperous ; and every one was eager to see the first Caffre. Brother Jan Links said he would begin to sing the praises of God to the first he saw.

The only horse I had, and which I called a *Missionary Horse*, was dead. I bought him for 50 rix-dollars eight years ago, and could afterwards have got 250 for him. He was considered one of the best horses in the district. I intended to have taken him with me to Caffraria ; but the morning I left Bethelsdorp, sending for him from the field, found the wolves had killed him. I tried to hire a horse at Graham's Town ; and sent off two of our boys to Blaauw Krans to fetch me one I had hired ; but these not coming soon, we began to be alarmed, and the horses with us disappeared while we were praying ; and we could not find them till next day at noon, nor did the boys return earlier. We felt thankful for the return of the boys with the horses, and set off, hoping to be in Caffraria on Lord's day ; but halted at the bottom of the mountain to make signals on the morrow.

On Saturday, two men were dispatched to the end of the mountain to make fires, agreeably to an appointment made with the Caffres, who had been at Graham's Town ; but we were in the evening greatly disappointed by their returning without seeing a Caffre. We were rather dejected ; and being near the Fish River we were careful to tie the oxen and horses to the waggons by night, for fear of straggling Caffres. Three of the brethren, in the night, agreed to set off to Conga's Kraal, to procure a couple of men as guides ; and intended to return in the evening. They, therefore, set off early in the morning ; and our hearts were lifted up for their protection. We had a prayer-meeting in the morning. I preached in the forenoon from Joshua 1. 12 : words that had been for several days, at times, strongly on my mind. In the afternoon, we enjoyed together the Lord's Supper in the tent, and committed ourselves to God. Several were much affected. We had twelve persons with us ; nine of whom were members of the church at Bethelsdorp, and whose prayers and supplications for the

Caffres were incessant. Brother Williams preached in the evening from Psalm xxv. 8, with much liberty.

On Monday we were in anxiety, because our people did not return; and our patience was nearly exhausted. In the afternoon, several elephants presented themselves in the bushes before us. Brother Williams rode to the top of the mountain to look out for the people; and the rest of us had a prayer-meeting. Brother Tzatzoo prayed last; and no sooner had he risen from his knees, than we saw the people approaching with Caffres, whom we received with great joy, every one being eager to converse with them. One was an intelligent man, and spoke good Dutch;—the other was astonished at the friendly reception we gave him; and said he was surprised that a white man should shake hands with such a black crow as he was. He said he could not say much that evening, for all was like a dream; but after he had slept, and knew it was reality, he should talk.

16th. We spanned in early; but going down a mountain, my waggon was upset; yet nothing broke, nor was any person hurt. The river was very deep, and the descent to it rocky and steep. The oxen of Brother Williams's waggon going too low, endangered the waggon's being upset, and although our hearts frequently misgave us, it was brought safely through, though, from the depth of the water, all our things were wet.

I had made a kind of vow, that if I got safely over the Fish River, I would offer public thanks to the Lord, and devote myself afresh to his service. As soon, therefore, as we had hung out our clothes, &c. to dry, we assembled, read a chapter; and three engaged in prayer, to thank God for his great goodness. Just as we were beginning our service, we found ourselves surrounded by about 100 Caffres,—the men armed with assagays; but, as soon as they had heard who we were, they laid down their weapons, and informed us that they were followers of Makanna\*, who taught them to abstain from blood-shedding, theft, witchcraft, and adultery. Many begged of us; but one woman sat herself down to hear the word of God. She said she pitied the Caffres; for if they felt what she felt, they would have no desire to ask for beads, buttons, &c. but for the word of God. They followed our wagons a great way, while our people sang; and they seemed delighted. The poor woman left the waggon reluctantly.

We spanned out at a little distance from a kraal of Caffres, many of whom were present at worship; and our brother Tzatzoo prayed, for the first time, in that language, which seemed to have a good effect; and our people were busy till midnight exhorting, &c.

---

\* Of this extraordinary man, frequent mention has been made in our publications.—*Er. Mag.*

17th. We set off early, and on the road were joined by many Caffres; and at about 10 o'clock the waggons spanned out, near the kraals of the chief Golana, a man noted for courage and fierceness. A few of us had rode to a kraal to get milk. The chief asked whether we were not afraid to come into their country; for, said he, if any of their people did but cross the Fish River to hunt, they were shot dead; and now we could see that they were not so cruel as the English. Their women were much frightened, and ran away, till they knew Jan Tzatzoo, who conversed long with them. One was a woman belonging to his father's kraal.

Returning to the waggons, we found Golana, and a great concourse of people with him. Golana told us, with great pleasure, what he had heard from Makanna; which was nearly the same as what we had heard from the Caffres the day before. Brother Tzatzoo preached to them in the Caffre language.

On our approach to the kraal of Kobus Congo, we were met by numerous Caffres, all of whom seemed delighted. Two women, hearing of the object of our coming, broke out into acclamations of praise, that God had heard their weak prayers; and now they rejoiced that their eyes were permitted to behold such men as we were! They cried out with tears, *Dankje! dankje!* (thanks! thanks!)

On our arrival at the kraal, Kobus Congo, two of his brothers, and about 20 of his chief men, were ready to receive us; and each reached out his right hand, and shook hands with us. We then had a conference; when the chief asked me the object of our coming into the country. I told him, that he knew that Jankanna (Dr. Vanderkemp) had been in their country, but had been obliged to leave it; but now the Gospel was sent to them again: that Jankanna had always prayed for them, but the door had been shut: that God had now opened the door; and Government had given permission for Mr Williams and Tzatzoo to come and instruct them; and that we wished to know his mind upon the subject. He said he was but a young captain; and although he was much pleased, he could not give his sentiments till the other chiefs had been consulted; and being asked whom he meant, he answered Geika, Slambi, and Makanna. We asked him if he would accompany us as far as to Makanna. He said he would consult his people, and give an answer next day. Golano urged, that Kobus should use every endeavour to get a Missionary among them. The young chiefs asked for presents; but said they would wait till the other Caffres were gone, otherwise they would insist on having a share; therefore, after service in the evening, I gave them a looking-glass, three knives, three handkerchiefs, and three pieces of copper; for which they were very thankful. They staid with us till after midnight, and then left us, reluctantly, to go to rest.

(To be continued.)

## MISSION TO THE SENECA.

*Extracts from an account of a Missionary tour among the Seneca Indians, lately made by the Rev. Timothy Alden, President of Allegany College, in Meadville, (Pennsylvania.)*

FROM Owen's ferry on the Connewango, about fourteen miles above its confluence with the Allegany at Warren, to the first Indian huts, is twelve miles, ten of which is a new and excellent waggon road over a lofty ridge of easy ascent, but through a dreary wilderness without one human habitation. After riding most of the day in a cold and continued rain, we were glad to find a shelter in the cabin of Peter Orous, who lives on the banks of the Allegany. Here we experienced "no little kindness." Our host, a German by birth, was taken in the revolutionary war at the age of fourteen years, and was adopted as one of the Seneca tribe. He appears in the Indian costume, and with his ears slit. His habitual language is that of the soft, melodious, and truly Ionick Seneca; yet he is able to converse in the English. His squaw is a well behaved, neat, and industrious woman, and they have a numerous family of fine looking children. He gladly received one of our Bibles, of which we took a number from our Bible Society for distribution. Although he cannot read; yet his children are learning, and he expressed the hope of one day profiting, through their aid, by the contents of this sacred book.

The following morning we bent our course down the Allegany, in a narrow foot path through the woods, seven miles, to Cornplanter's village. The site of this, which comprises about a dozen buildings, is on a piece of first rate bottom land, a little within the limits of Pennsylvania. It was grateful to notice the present agricultural habits of the place from the numerous enclosures of buckwheat, corn, and oats. We also saw a number of oxen, cows, and horses; and many logs designed for the sawmill and the Pittsburg market.

Last year, the Western Missionary Society, at the urgent request of Cornplanter, established a school in this village, the present master of which is Mr. Oldham. We repaired to his house and were kindly entertained. Cornplanter, as soon as apprised of our arrival, came over to see us, and immediately took charge of our horses. Though the chief sachem of his tribe, and having many around him to obey his commands; yet, in the ancient patriarchal style, he chose to serve himself, and actually went into the field, cut the oats, and faithfully fed our beasts, from time to time, while we continued in the place.

On our first introduction to him, I told him I was a *jis-te-a-je*, the name, in his language, by which clergymen are known. A meeting was appointed at the school-house in the afternoon, which was well filled, mostly by Indians, neatly clad, though, in some instances, with a display of stars and other ornaments, for which they have a great predilection. A more attentive audience I

never had. During prayer, Cornplanter's lips, as it was afterwards remarked, were in continual motion. How much of what was delivered was comprehended, I cannot state; yet, it is supposed these people understand much more of the English than they in general are willing to acknowledge, though they show a reluctance at conversing in any language except their own.

We visited the school, and were much gratified at the order, attention, and proficiency of the pupils. At the time we were there, it consisted of eleven Indian boys, from ten to fifteen years of age, and eight or nine white children. It is altogether owing to the exertions of Cornplanter, that any have been persuaded to send their children to the school, though instruction is gratuitous, and little rewards are occasionally bestowed on it for encouragement. However, some begin to feel interested in this establishment, and, to induce their boys to attend it, give them a severe task in some kind of work, which they must perform, as the only alternative, if they refuse to go to school. This regimen has had a good effect, and the boys are become attached to their instructor, a worthy, pious man, and to the business of learning. They now spell words of four and five syllables remarkably well, considering all circumstances, and some are beginning to read easy lessons without spelling.—The government of the school would be an irksome task but for the aid and sanction of the noble spirited chief and of the parents of the scholars. On the whole, this institution is in as flourishing a condition as one could reasonably expect. It lies much upon Cornplanter's heart. He says he often prayed to the Great Spirit in reference to such an Institution for the benefit of his benighted tribe, before it was established, and that he still prays to him for its prosperity.

The success attendant on this attempt has induced the Missionary Society to contemplate fixing another Indian seminary at Cold Spring, fourteen miles further up the Allegany, where there is a more numerous population.

Cornplanter is not only desirous that the youths of his tribe may be instructed in useful learning, but he now wishes for the light of the Gospel. It was his particular request, that a minister might be sent to his settlement to teach the religion of Jesus. In accordance with his views, the Society has repeatedly directed its Missionaries into his country.—How much is it to be regretted, that no preacher of the Gospel is to be found who can address the Senecas in their native tongue! It is not to be expected that one half of the effect should be produced by the medium of any interpreter. Why cannot some one be procured, of the right faith, knowledge, and zeal, to devote his life to the spiritual interests of this tribe? If such a person were to reside with this people, instruct their children, learn their language, and preach in it the doctrines of grace pure and undefiled, who can calculate the blessings, which, there is reason to believe, would ensue? How

many precious and immortal souls would be brought from the darkness and delusion of heathenism into the glorious light and heart-cheering truths of the religion of Jesus! If, however, no one, in this happy day of Missionary efforts, is to be obtained in any of our schools of the prophets, destined in Providence for fulfilling the wishes of Kiendtwolike, let us indulge the hope, that some of the promising pupils of the school in his village are to become the future, able, and successful Missionaries of his nation.

Last year, at a council of the tribe, Cornplanter made an eloquent speech of two hours' length, in which he gave a lucid history of his life. He stated that his father was a white man from Ireland, and that his mother was a Seneca; that he had always been attached to the tribe; that he had been zealous in their way of worship; but, that now he was convinced they were all wrong; that he was determined to devote himself to *the way, in which the ministers walk*, meaning the Christian religion. *I know*, said he, *that we are wrong. I know that they are right. Their way of worshipping the Great Spirit is good. I see it; I feel it; I enjoy it.* In this happy and persuasive manner did he, with his imperfect knowledge, plead the cause of Christ.—In one part of his animated address, when speaking of his former views and habits, his language seemed to be like that of Paul giving a representation of his pharisaick zeal in opposition to Christianity; in another part it was like that of Joshua stating his pious resolution to the tribes of Israel at Shechem. How much of the Gospel plan of salvation this venerable sachem understands, it is difficult to ascertain; yet, from the speech already noticed; from his subsequent, as well as previous occasional remarks, so far as collected and comprehended; from his discountenancing the annual sacrifices, to which most of his tribe is still attached; from the demolition of the idol, a few years since, which was long a conspicuous object of adoration in his village; and, especially, from his late exertions for a preached Gospel, is there not reason to conclude, that the Holy Comforter has so enlightened and prepared his mind, that he only needs an explanation of the religion of Jesus, to embrace it with all his heart?

Cornplanter has been the greatest warrior the Senecas have ever had; yet he has always been remarkable for his humane treatment of the women and children of his enemies, who, at any time, have fallen into his hands. He is a man of strong mind and masterly eloquence. At the treaty of Fort Stanwich, he greatly distinguished himself by his talents and address, insomuch that, by general suffrage, he has ever since held the first place of power among the chiefs of his nation.

He appears to be about sixty-eight years of age, and five feet ten inches in height. His countenance is strongly marked with the lines of intelligence and reflection. Contrary to the aborigi-

nal custom, his chin is covered with a beard three or four inches in length; and, upon his head, are many of the blossoms of age. His house is of princely dimensions, compared with the generality of Indian huts, and has a piazza in front. He is the owner of thirteen hundred acres of excellent land, six hundred of which encircle the ground-plot of his little town. From the United States he receives annually, according to stipulation, two hundred and fifty dollars, besides his proportion of nine thousand dollars equally divided, one half in goods, and one half in money, among those of every age and condition in the tribe.

The following is a list of the names of some of the Seneca chiefs.

Ging-gaesh-tah, Big Smoke; Ah-guah-di-e-a, Hot Bread; Sau-kin-ju-oh, Big Fish; Se non-je-woh, Big Kettle; Ki-o-da-gu, Settler of Disputes; Sha-dik hau, Tall Chief; Te-gi-end-hah, Black Snake; Ken-juh-qua-de, Place of Many Fishes.

Cornplanter's brother, called the *Prophet*, a man of small influence, lately deceased, was known by the high sounding name of Gos-kuk-ke-wa-na Kon-ne-di-yu, Large beautiful Lake.

#### FREE SCHOOL ASSOCIATION OF ELIZABETH-TOWN, (N. J.)

[We have lately received the Annual Report of the Board of Directors of that Institution, and have the pleasure to present to our readers the following extracts from it.]

THE School for People of colour, which had been commenced, prior to the last Annual Meeting, has continued and flourished through the year.—The number which has attended this school has averaged about eighty. This number is composed of persons of both sexes, and of all ages. According to the report of the Superintendent of this school, the scholars in it are at present divided into seven classes, besides several who are learning the alphabet, or beginning to spell in words of two letters. The first class consists of twelve, who read well in the Bible. In the second class are twelve, who commenced reading the Bible two months since, and have made great improvement, so that three or four of them are able to enter the first class. In the third class are eight, who three months since were spelling in words of one or two syllables, and now begin to read in the Testament.—The fourth class are about as forward as the third. The fifth class can spell, without a book, words of four and five syllables, and some of them begin to read. The sixth class can spell in words of three or four syllables. The seventh class began the alphabet about four months since, and now begin to spell quite well. Several of the first class have learned the history of the Gospel of Matthew, and most of those who can read have committed to memory a portion of the New Testament.

The Board would further Report, that in January last was commenced a school for the instruction of White Female Children. The report made to the Board by the Superintendant of this school, gives such an interesting view of it, that the Board beg leave to present it almost entire.

The number of names registered in the Superintendant's book, amount to 130 ; but those who regularly attend are not more than 100. The Superintendant has to lament that those who are most deficient in their attendance, belong to that class which most need instruction. Want of proper clothing is the uniform excuse given by the parents for their absence. It will be proper here to remark, that between 30 and 40 new scholars have been added to the school in consequence of the teachers having visited the respective districts assigned them.

All the scholars of the first and second classes regularly receive a lesson in Bible history, commit to memory portions of the New Testament or Psalms, a lesson in the Catechism, several Hymns, and the texts of the preceding Sabbath, with the divisions of the sermons.

One of the scholars of the classes has proceeded in Bible history through the Old Testament, and as far as the 12th chapter of Luke in the New ; has committed to memory the Book of John, and the first 30 Psalms, together with the 119th Psalm. Another has progressed in Bible history as far as Josiah ; several have recited to 2d Samuel ; and all have learned as far as Numbers. One has committed the Westminster larger catechism to memory ; another the episcopal catechism ; and the majority the Gospel by John.

The regular lessons of the third and fourth classes are, the Catechism, Divine Songs, Portions of the New Testament, Bible History, and the Texts.—One of the scholars of these classes has committed to memory the Westminster larger catechism to the Commandments, Christ's Sermon on the Mount, ten chapters in John, and recited Bible history to the 12th Chapter of Exodus. Another has gone through the Westminster shorter catechism, committed 18 chapters of John, and recited 126 chapters in Bible history. Another has committed the whole of Solomon's Song, and recited Bible history to Numbers. Ten have committed the Westminster shorter catechism ; and most of them have recited through Genesis, and some nearly through Exodus.

Most of the children of the fifth class were unable to read when they entered school. Several now read with some degree of facility, and all have made considerable progress. They usually recite a lesson in the catechism. Some have committed to memory a number of answers, and one has gone through the Mother's Catechism.

The sixth class has been so recently formed, that it was considered unnecessary to draw up a report until the next examination. The Superintendant would, however, observe, respecting this

class, that none in the second division of it can read, and that the first division of it promises as rapid progress as any class in the school.

As it respects any special effects on the minds of the scholars—that their instructions have had further than to produce orderly and respectful conduct, the teachers can say but little. The lessons have been so numerous, and the time so limited, that opportunities have occurred but seldom to converse with their scholars, and endeavour to impress their minds with the importance of having their hearts affected by the truths they are learning. But those who have taken advantage of the few moments they have had occasionally to spare, report a degree of seriousness, and sometimes solemnity, that encourage them to hope, if they persevere, their labour shall not be in vain in the Lord. And here the Superintendent would remark, that the plan to be observed in future will afford the teachers an opportunity to devote more time to this interesting and important duty.

The Superintendent would take this opportunity to express her approbation of the teachers appointed by the Board, and of publicly thanking said Instructresses, for the respect she has uniformly received from them, and the alacrity with which they have, at all times, acceded to her requests.

In addition to the information contained in the above Report of the Superintendent, the Board would state, that each of the six classes consists of two divisions, each of which has a teacher, so that the whole number of teachers is twelve. To these, at the request of the Superintendent, six auxiliary teachers, one to each class, have been recently added, to assist the stated teachers when necessary, or supply their places when necessarily absent. The Members of the Board have occasionally visited this school, and recently attended a public examination of it, and they with pleasure embrace the opportunity to express not only their satisfaction, but their high approbation of the government, mode of instruction, and improvement of the school. Great credit is due to the Superintendent and teachers for the present prosperous state of the school.

The Board would further Report, that about three months since, there was commenced, under their patronage, a school for White Boys. The number in this school is about eighty. It is not yet properly organized, and it has been so short a time in operation, that the Board can say nothing more respecting it, only that they are now taking measures for its complete organization, which they hope will shortly be effected.

All the three aforementioned schools are taught on the Lord's day, immediately after the conclusion of public worship in the afternoon.

The board are happy further to Report, that they have been informed by the Superintendent of the Female School, that there

has been recently formed in the town a Female Adult School, consisting of 27 scholars, none younger than 14 years of age. This school is under the care of a Superintendant and four teachers, who have requested the Board to take it under their patronage, which has been done. This school is taught on Thursday evening. The branches which are attended to in it are, Reading, Writing, Arithmetic, and religious instruction.

The Board have with pleasure heard of the formation of two other Sunday schools within the bounds of the parishes belonging to the town, but as they are not under the care of the Board, and no communication has been received from them, no report can be made respecting their state.

The contributions to the funds during the past year amounted to 30 dollars 50 cents, and the expenses for books, printing, and and fuel for the schools, to 27 dollars 50 cents.

The Board cannot close this Report, without expressing their thanks to the Superintendants and Teachers, who have so generously devoted their time and labour to the Institution of the schools under the patronage of the Board. Thus gratuitously bestowing blessings upon others ; may they receive blessings manifold in return from HIM whom they imitate by their efforts to do good.

Signed by Order of the Board,

JOHN M'DOWELL, *President.*

WM. CHETWOOD, *Secretary, pro tem.*

*Elizabeth-town, Dec. 10, 1816.*

The Association, at their Annual Meeting, held December 10, 1816, elected the following gentlemen a Board of Directors for the ensuing year, viz.

Rev. John M'Dowell ; Rev. John C. Rudd ; Jeremiah Ballard, esq. ; William Chetwood, esq. ; George C. Barber, esq. ; Joseph Periam, esq. ; Mr. Isaac Crane ; Mr. Caleb O. Halsted ; Mr. David Meeker.

The Board elected the following Directors Officers of the Board, and of the Association, viz.

Rev. John M'Dowell, President ; Rev. John C. Rudd, Vice-President ; Mr. Caleb O. Halsted, Secretary ; Mr. David Meeker, Treasurer.

#### MISSION TO ST. DOMINGO.

This is a day of wonders !—the hand of the Lord is bringing great things to pass ! There is a rattling among the dry bones in every part of the globe ; and there is an increasing demand for men of zeal, piety, and learning, to prophesy unto them. The fields every where appear to be whitening unto a glorious harvest. In the east and in the west, in the north and in the south, the noise of the workmen who are preparing for the building of the church, is on the increase. Surely the hearts of Christ's people must re-

joice ; and they who have prayed ardently for the present appearances of hunger and thirst after the bread of life, must now be equally animated in ascriptions of praise on beholding the dawn of light which hath arisen on many dark regions of the habitable globe ; and, among others, on this interesting island. The hearts of kings and rulers are under the divine control ; and we trust that it is He who hath put it into the heart of Christophe, who assumes the title of Emperor of Hayti, to allow, yea, authorise an application to the friends of religion in this highly-favoured land, to procure learned and pious men, to go there as teachers and preachers of the Christian religion. It is a peculiarly delicate affair, under the political circumstances of the two countries ; and we trust it will be managed in a proper manner, so as to keep clear of giving offence to the government there, in a political point of view. Mr. Wilberforce is the man who, as the friend of slavery-abolition, is pointed out to recommend proper persons for this highly important mission. The design seems to be truly wise : a sort of college is to be formed, with professors for the learned languages ; and schoolmasters for the lower orders, all paid liberally by the government of St. Domingo, are to be procured. A pious and discreet native has been in England, to make this arrangement with Mr. Wilberforce, and is returned for a time, to make more mature preparation, and to return to England, to complete the work. We must say, that we wish him success in the name of the Lord.

[*E. Mag.*

---

#### JUVENILE DEPARTMENT.

THE EXAMPLE OF JESUS CHRIST, AT TWELVE YEARS OF AGE,

*Proposed for the Imitation of Young Persons.*

‘ WHEN he was twelve years old (and so, according to the Jewish custom, was considered as subject to the law) he went up to the temple with his pious parents to celebrate the passover ; and, upon that occasion, he showed the most zealous attachment to the house and service of God. His parents and relations were returning home, while, unknown to them, he still remained at Jerusalem. After a painful search, they found him on the third day amongst the public teachers of religion, listening to their instructions, and requesting their answers to his inquiries ; and, by his profound understanding in divine things, exciting the astonishment of all who were present. When his mother had expressed her wonder at his conduct, as having occasioned them many anxious fears, he replied, with a zeal far beyond his years, ‘ Wist ye not that I must be about my Father’s business ? ’ Yet he did not renounce his obedience to Joseph and Mary, or despise them on account of his own superior rank or abilities ; but, with all filial regard and submission to their authority, he went down to dwell with them at Nazareth.

' Here then we have an example that may be proposed to all ; but which more especially demands the attention of young persons ; therefore, we call upon such to contemplate the amiable conduct of Jesus at that early period. Do not the same dispositions, which he possessed, become you also ?—and do you, who are only twelve years old, acknowledge your obligations to worship God and frequent his ordinances ? Is the house and service of God your delight ? Jesus undertook a long journey ; and, after he had spent many days together in waiting upon God, seemed unwilling to leave the sacred courts : but do not you think the least trouble for any religious purposes more than enough, and the shortest time too long ? Have you not said, ' What a weariness is it ? When will the Sabbath be gone ? ' Are the grand subjects of divine revelation your study, or the matter of your humble and diligent inquiry ? Do you listen with eagerness to the instructions of your teachers ?—and would you gladly embrace an opportunity of conversing with them for your own edification ? Ah ! how different are the greater part of our young people ! What ignorance and contempt of God !—what a profane neglect of his house, his word, and ministers, do we discover in them !'

*Robinson's Scripture Characters, vol. 3.*

#### ANECDOTES,

*Calculated to show the Utility of distributing Religious Tracts.*

A respectable lace-dealer, feeling much impressed with the ignorant state of many *females* whom he employed, was anxious to devise some plan which might prove of benefit to them. To effect his benevolent purpose, he purchased a number of Religious Tracts, which he distributed among them. *With every parcel of thread*, he enclosed a *suitable Tract*. In a very short time after, a woman came to him, and in a most affecting manner thanked him for his kindness to her. " Oh Sir !" she exclaimed, " you know not the good you have done to my soul by the Tract you gave me. God has, I trust, made it the instrument of enlightening my dark mind." She is now a respectable member of a church, and has hitherto continued an ornament to her profession. From being notorious for *impiety*, she is distinguished in the circle in which she moves for her *serious, humble, and consistent* deportment.

A person who was much addicted to the habit of *profane swearing*, and who frequently distressed the feelings of many with whom he was in company, was presented with a Tract, entitled the " SWEARER'S PRAYER." As it lay on the table before him, he cast his eyes (apparently unintentionally) on the first passage ; he *started, turned pale, and trembled* ; he read a few sentences, *burst into tears*, carefully put the Tract into his pocket, and became, during the time he was observed, *thoughtful and silent*. It is to be hoped that his sudden *convictions* ended in the reformation of his conduct, and the *salvation of his soul*.

## REVIVAL OF RELIGION.

From a letter written to a Christian friend in this city, it appears that a great work of Divine grace is manifest in the town of *Charlotte*, in Vermont. Many of all ages and both sexes are anxiously inquiring the way to Zion, with their faces thitherward. The work is peculiarly remarkable among children. In a school in that place the female teacher one afternoon discovered an unusual solemnity on the countenances of many of the children, which gradually increased and spread throughout the whole school, to such a degree, that before it was dismissed, nearly every one was found bathed in tears, and exclaiming—"what shall I do to be saved."

Such incidents may be ascribed to other causes than real religion, and can doubtless be sometimes explained as the effects of mere human sympathy. But when they are followed by an abiding concern for the attainment of the one thing needful, (as it is hoped is the case in many of the youth above mentioned) and when the peaceable fruits of righteousness are uniformly displayed in the future conduct and conversation, let us not be readily disposed to disregard the hand of the Almighty Agent, on account of the smallness of the subjects on which he operates, or the simplicity of the means which he is pleased to use to effect his own gracious ends. Let us rather be inclined to adore the sovereign wisdom and goodness of the Spirit of grace who worketh in the hearts of the children of men both to will and to do of his own good pleasure, whose property it is to make wise the simple, and who hath declared that out of the mouth of babes and sucklings he perfects praise.

◆

*"The Female Bible, or Missionary Society of Peekskill, (N. Y.) and its vicinity."*

WE have lately been favoured with the receipt of a copy of the constitution of the above named Society. It is therein declared to be "auxiliary to the Westchester and American Bible Societies," and its objects to be "the gratuitous distribution of the Scriptures without note or comment, and the building up of the waste places of Zion." Its officers consist of a President, Vice President, two Secretaries, a Treasurer, and five Managers. The Society to meet quarterly, and the Managers monthly. Members to pay 25 cents entrance, and 52 cents yearly.

*Officers elected.*—Mrs. Jeremiah Brown, President; Mrs. Elizabeth Hubbel, vice President; Mrs. Elizabeth Stanley, Secretary; Miss Hannah Brown, Recording Secretary; Mrs. Jane Ferris, Treasurer. *Managers*, Mrs. Ann Philips, Mrs. Phebe Oppie, Mrs. Patience Hawes, Miss Charlotte Purdy, Miss Maria Hubbell.

It does not appear when this Society was instituted; but from the date of the title page, which is 1817, it is probably of recent formation.

The meeting is adjourned to the 2d Friday of February next, in Peekskill, at 2 o'clock.